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A HAPPY FAMILY.

MR. F. is a gentleman of a reſpectable family and genteel fortune. His underſtanding is good, his external deportment engaging, his natural temper ſuch as the world uſually calls generous and humane. But, owing in a great meaſure to the ill effects of a miſtaken education, and the diſſipated aſſociates of his youth, he had unhappily acquired, at an early period, a contempt for revealed religion, and a taſte for the faſhionable follies of the age.

About the time that Mr. F. obtained the poſſeſſion of his eſtate, he married a very amiable and ſenſible woman; who, not long after their union, became deeply convinced of the importance of a religious life, and was led to ſeek her happineſs in ſublimer pleaſures than any this world can afford.

It was no ſmall mortification to Mrs. F. to ſee her beloved partner far from peace, almoſt a ſtranger to domeſtic comfort, and eagerly purſuing a good he could not attain, amid all the gay and diſſipated amuſements, that folly can ſuggeſt or faſhion ſanction. In vain did ſhe uniformly endeavour, by the moſt obliging aſſiduities and endearing manners, to allure him to a more rational courſe of life. Though his behaviour to her was by no means marked with unkindneſs or aſperity, the principles he had imbibed, and the habits he had contracted, rendered him ſo inſenſible to her affectionate remonſtrances, that had not a ſuperior power interpoſed, ſhe might have continued all her days to mourn in ſecret, an affliction which it required nothing leſs than the comforts of true religion to ſupport. Sometimes, indeed, when occaſion required, Mrs. F. would bear her teſtimony againſt error and profaneneſs; or now and then, when a very ſuitable opportunity occurred, ſhe would venture, with becoming modeſty and gentleneſs, to expatiate

on the excellency and importance of divine truth, and tenderly remonſtrate with her huſband on his indifference to "the things that belonged to his eternal peace." But if, in ſome favoured moments, ſhe obtained a patient hearing, and excited a tranſient conviction, he for the moſt part treated the doctrines of the goſpel with ſupercilious contempt, and reſted ſatisfied in the perſuaſion, that *if there were a future ſtate* of exiſtence, his *own merits* would fully enſure his felicity. Mr. F. was, however, almoſt as little remarkable for beneficence to his fellow creatures, as attention to the duties he owed to his Creator. For though the diſſipated and extravagant may ſometimes drop a tear over the tale of miſery, and make high pretenſions to generoſity, it is ſeldom either in the power or the diſpoſition of ſuch characters to act like genuine philanthropiſts. The meekneſs and long-ſuffering inculcated by the ſcriptures, the happy effects of which this gentleman both felt and acknowledged in his wife, appeared to him little better than meanneſs of ſpirit, and narrowneſs of mind. In his opinion, ambition and reſentment were ſome of the nobleſt qualities of the ſoul, and the firmneſs of the Stoics far ſuperior to the humility of Jeſus Chriſt: though it was by no means unuſual for him to feel extremely mortified by the moſt trivial diſappointment, and to have his temper greatly ruffled by the ſlighteſt contradiction!

One evening when Mr. F. was returning on horſe back from N.... races, after drinking rather freely with ſome of his gay companions, (a vice he was not generally addicted to) his horſe ſuddenly took fright; and he, not being well able to manage him, was thrown with great violence to the ground, and received a dangerous contuſion in his head.

He was brought home ſenſeleſs, in which ſituation he continued ſome days, while his recovery appeared extremely doubtful; until, at length, the violence of the fever having ſubſided, he gradually recovered the exerciſe of reaſon. No ſooner was he reſtored to the uſe of this invaluable talent, than awaking, as it were, from a dream of fatal ſecurity, he became ſenſible to all the dangers of his ſituation, and was filled with anxiety and alarm. A variety of diſtreſſing conſiderations preſſed upon his mind, which for a time he endeavoured to conceal: until, at length, unable longer to keep ſilence, he reſolved to diſcloſe the anguiſh that he felt, to his amiable and afflicted wife. On Mrs. F.'s coming to his bedſide—"My deareſt Emma," ſaid he, fixing his eyes, which were full of tears, earneſtly upon her, "to what a melancholy ſtate am I reduced! my health, which I have hitherto enjoyed almoſt without interruption, is deſtroyed by one unexpected blow; and my ſtrength and vivacity are exchanged for inexpreſſible languor. This day week was ſpent in the height of feſtivity, and now I am laid upon this ſick bed—perhaps, never to riſe from it more! Oh! I cannot expreſs how vain and worthleſs all thoſe things *now* appear to me, which

which *then* engroſſed my attention. My life has been ſpent in a way that has neither been acceptable to my Creator, nor beneficial to my fellow creatures; and a few days more, and perhaps it will be at an end; and then, what am I to expect? Oh! I know not, and ſcarcely dare to think: for if the things I have often heard from you be true, what an account ſhall I have to give of miſ-ſpent time and abuſed talents! Yes! if the Bible be indeed the word of God, I am undone forever. I have neglected and deſpiſed the bleſſings it reveals; and preferred a few ſhort years of vain, unſatisfying pleaſures to a ſtate of unchangeable, everlaſting happineſs. Though I endeavoured to ſuppreſs it, I have ſometimes thought of theſe things when in health, for I was then far from being truly happy; but now, that I ſeem on the borders of the grave, words cannot expreſs to you the view I have of eternity. My ſoul, EMMA, clings to life; methinks I would give worlds, if I had them, for time to ſearch into theſe ſubjects, which I have hitherto ſo ſhamefully neglected; and to ſeek the favour of that God, whom I have offended by my vain, irreligious life. Oh! how dreadful is the leaſt degree of uncertainty, when our eternal intereſt may be at ſtake! I am now little able to make inquiry after truth; why did I defer it to an hour like this? why refuſe to liſten to the tender admonition of the beſt of friends?"

Such, and many more, were the bitter reflections that aroſe in Mr. F.'s mind while confined to a bed of ſickneſs. His affectionate partner rejoiced, even in the midſt of her affliction, to find him impreſſed with a proper ſenſe of his alarming ſituation; the danger of which, whatever anguiſh might reſult from the diſcovery, regard to his eternal welfare did not permit her to conceal. But ſhe would have felt ſtill more ſatisfaction at the ſentiments he expreſſed, had ſhe not known many mournful inſtances of perſons in ſimilar circumſtances, who, on recovery to health, became more diſſipated and irreligious than before.

It pleaſed God, however, "from whom all holy deſires, all good counſels, and all juſt works do proceed," to complete the happy change he had begun. A long and dangerous illneſs afforded Mr. F. much time for reflection; he conſidered carefully his paſt life, and looked forward to that which was to come. When the firſt alarms of his conſcience, and the tumult of his thoughts ſubſided, he made it his buſineſs to inquire diligently into the authenticity of revelation; and, after he was ſatisfied on that important point, he daily ſearched the ſcriptures, with earneſt prayer to God for the teaching of his Spirit, that he might be inſtructed in the real meaning of the inſpired writers. Being at length "fully perſuaded in his own mind," he determined, by the aſſiſtance of divine grace, that if his life were ſpared, it ſhould be ſpent in a far different manner than it formerly had been. This

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reſolution he was ever after enabled to maintain; while, as divine truth opened to his view, and he was led to contemplate the awful holineſs of God's character, and his ſtupendous mercy and condeſcenſion in the work of redemption, his heart often glowed with delightful affections. Hope took place of fear; and the more he ſaw of his own demerit, and the evil of his former conduct, the more he was filled with love and admiration of the Redeemer, who gave himſelf to be a ſacrifice for the ſins of ungrateful and rebellious man. In ſhort, every thing wore a new aſpect to him, for he viewed events through a different medium. His preſervation and recovery from ſo dangerous an accident, the kindneſs and attention of thoſe around him, and the many providential bleſſings he enjoyed, all afforded him matter of praiſe and thankfulneſs. And he found ſo many ſources of peace and conſolation, that in his ſick room he felt more genuine happineſs and contentment, than he had experienced all his life before.

The great alteration that had taken place in this gentleman's ſentiments and diſpoſition, it may readily be ſuppoſed, produced a correſpondent effect on all his future conduct; and Mrs. F. whoſe ſupreme deſire it was to live in every reſpect conſiſtently with the character and profeſſion of a Chriſtian, had now the inexpreſſible ſatisfaction to ſee her huſband concurring in her deſigns; and, on his recovery to health, deviſing with her ſuch a plan of life, as might conduce, as much as poſſible, to glorify God and benefit his fellow creatures.

In order to this, Mr. F. did not deem it requiſite wholly to withdraw from public ſcenes, and to ſpend the remainder of his life in uſeleſs ſolitude. He recollected, that neither the examples nor precepts in the New Teſtament ſeem to favour a ſtate of ſecluſion from mankind; but, on the contrary, while conformity to the world is ſtrictly prohibited, we are commanded "ſo to let our light ſhine before men, that they may ſee our good works, and glorify our Father which is in heaven."

At the ſame time, therefore, that this exemplary character, ſuperior to the contemptuous ſneers of the profane and diſſipated, determined to break with moſt of his former acquaintances, and no longer ſuffer himſelf to be enſlaved with faſhions and maxims, that both reaſon and religion diſapproved, he avoided all unneceſſary preciſeneſs and auſterity, and mixed with mankind juſt ſo much as his ſituation in life required to render him uſeful to ſociety.

To follow this gentleman in his public capacity, (for he ſeveral years filled up an important ſtation in the community) to point out the diſintereſted benevolence and unſhaken integrity which ſtamped his actions, and rendered him ſuperior to the intereſts of a party, would exceed the limits of this publication. It will better ſuit the preſent purpoſe, to conſider him in his more retired and

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domeſtic life, and to obſerve the happy effects which, even in this world, are to be derived from genuine Chriſtianity.

Without entering into an examination of the ill effects of faſhionable amuſements, which diſſipate the mind, and render it unfit even for the common ſcenes of life, much more for the duties and comforts of religion, it may eaſily be conceived, that perſons of the ſentiments and diſpoſitions which have been deſcribed, could find little ſatisfaction in ſuch enjoyments. Mr. and Mrs. F. had already too well made the experiment, not to *feel* that theſe pleaſures are nothing worth, and at beſt cannot be deemed more rational than the toys and diverſions of children. Books, converſation, the ſociety of a few pious and judicious friends, natural philoſophy and rural recreations, fill up their leiſure hours; time never hangs heavy on their hands; for, as they are convinced that *diſcontent* is the certain offſpring of *indolence*, inclination as well as duty daily prompts them to occupy their talents in ſomething that may be uſeful to themſelves and others. "Few people," ſay they, "have any idea of the good that might be done, and the ſatisfaction that might be obtained, by a conſtant endeavour to redeem thoſe moments, which are waſted in indolence and trifling." It is the delight and privilege of the Chriſtian, to conſecrate his powers to God: he emulates thoſe bleſſed ſpirits, who, like "flames of fire," are prompt to execute their Creator's will, "and delight to do his commandments, hearkening to the voice of his word." He reflects on the numbers who are incapacitated, by diſeaſe and various other calamities, from engaging in any active ſervice; and thanks the gracious Author of all his mercies, for the exerciſe of reaſon, and the enjoyment of thoſe powers which he can employ for the welfare of mankind. In all his undertakings he deſires to conſider the Almighty's will; and the idea that he can look up, and ſay, "this is the place which my heavenly Father hath allotted me—this is the work he hath appointed me to do—tends to reconcile him to every ſituation, and to ſweeten every employment."

Mr. and Mrs. F.'s family conſiſts of a ſon and two daughters, whoſe education they carefully ſuperintend; deeming it a moſt important duty and a delightful taſk. Mrs. F. often expreſſes her ſurpriſe, that perſons of any ſerioufneſs ſhould deem a few external accompliſhments, which in many inſtances might perhaps as well be acquired at home, preferable to the forming of their children's minds and morals; and venture to place daughters in ſituations, where, from the uſual mode of inſtruction, and the different characters with whom they often aſſociate, they are likely not only to obtain little uſeful knowledge, but to imbibe many falſe and dangerous notions, which are ſuited only to cheriſh the evil diſpoſitions of the heart. She ſays, the great end of education

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tion is, to teach young people to think juſtly; and our chief care ſhould be to watch over and repreſs the firſt riſings of evil tempers and propenſities; which cannot be duly attended to, where a great number of perſons are conſigned to the government of a few.

Mr. F. alſo, recollecting the many evils he had derived from being early educated at a public ſeminary, declares he can never conſent that his ſon ſhould be taught to preſer the heroes of Homer to the diſciples of Jeſus Chriſt; and ſuffer him, by mixing with diſſolute young men, to imbibe a poiſon that might never after be eradicated, and aſſume a confidence and audacity, which, though at preſent the prevailing characteriſtic of youth, is truly diſguſting to every man of ſenſe.

Accordingly, if theſe young perſons, though by no means deficient in accompliſhments, would not make ſo elegant a figure in a ball-room, or converſe ſo fluently on the lateſt faſhion or moſt favourite opera dancer, as many in a ſimilar rank of life, their parents have the ſatisfaction to know, that their minds are ſtored with uſeful knowledge; that they have learned to diſcriminate between truth and error; that their deportment is modeſt, affable and unaſſuming; and that their hearts are ſimple, humble, and truly diſpoſed to love and obey them. Indeed, one of the moſt ſtriking features of Mr. F.'s family is, that it may be called a *family of love.* Here cheerfulneſs and ſerenity have taken place of levity and mirth; and genuine philanthropy, of ſtudied courteſy and unmeaning compliment; while each individual ſtrives to fill up his proper place, and by an habitual ſweetneſs of manner and uniform endeavour to pleaſe, to contribute to the welfare and comfort of the whole. You ſeldom or never here are wearied with thoſe complaints of ſervants which are ſo frequent in many places. The domeſtics, carefully ſelected and kindly treated, conſider their maſter and miſtreſs almoſt in the light of parents; and would, perhaps, feel nearly as much pain to leave this peaceful habitation, as affectionate children, when for the firſt time they are about to quit the parental roof.

It is not, however, in the leaſt degree meant to inſinuate, that any in this amiable family have attained to a degree of perfection inconſiſtent with the frailty of human nature: this muſt not be ſuppoſed by us, and is ſtill leſs thought of by themſelves. No—could we ſee the perſons that have been deſcribed in their moſt ſecret retirements, we ſhould find them confeſſing and deploring before *Him*, who "ſearcheth the hearts and trieth the reins," their daily omiſſions of duty, and their frequent tranſgreſſions of his holy law; many emotions of pride and vain glory; many riſings of evil tempers and ſelfiſh diſpoſitions; many vain, irreverent thoughts in ſacred duties; which, though unſuſpected by others, fill them, like the holy prophet, with "ſhame and confuſion of face,"

face," and lead them every day to see more clearly their need of a Mediator.

Neither is it even to be conceived, that in this happy society there is never any thing to be observed by others, but what is altogether approvable. Alas! here, as well as every where else, there are sometimes errors and improprieties, which interrupt the peace and harmony that generally prevail. But then, these evils are not prolonged and increased by resentment and mutual recrimination; since those, who are the most deeply convinced of their own imperfections, are ever the readiest to make allowance for the misconduct of others. The person who has offended, being reproved in a spirit of meekness, is soon led to acknowledge, and make concession for his fault; or if this be not the case, that *sacred volume*, the unerring standard of right and wrong, which Mr. F. never fails to read daily in his family, points out what has been contrary to the Christian spirit, and restores things to their proper order. Indeed, the constant observance of *family worship*, a duty which, however unfashionable, this gentleman has steadily persevered in, ever since he seriously engaged in a religious life, has been found the happiest mean to preserve social order, peace, and love.

Mr. F. saw from the first many of the difficulties he should have to encounter, in pursuing the plan he had adopted; but he thought the sneers of a few giddy triflers, or shallow sceptics, were not to be put in competition with the favour of the King of heaven. Accordingly, among other things, he at once determined that the sacred day of rest, which he had unhappily so often wasted and profaned, but which now often proved to him a season of the greatest satisfaction, should be entirely devoted to the service of God. All unsuitable visitants are, of course, excluded from his house: he and his family twice a day constantly attend the public worship; not where the *genteelest* congregation is assembled, but where they may hear those ministers who are most concerned for the glory of God and the eternal welfare of their hearers: while the intermediate hours of the day are divided between the duties of the closet, the instructing of children and servants, and serious, improving conversation.

Many persons, possessed of affluent fortunes, are very ready to impart some of their abundance to the distressed; but there are very few, indeed, that, in imitation of HIS example, "who, though he was rich, yet for our sakes became poor," are willing to deduct from their own luxuries and superfluities to relieve the indigent; and still fewer, perhaps, who will not only *give*, but seek out, and sympathize with, the sons of misery and want. Yet it is surprising to think, if a proper attention were paid to this truly Christian duty, how much might be done to alleviate the afflictions of mankind, even by persons in very moderate circumstances.

ſtances. But of this Mr. and Mrs. F. are fully convinced, as well as of the glaring impropriety there is in the followers of the meek and lowly Saviour vieing in pomp and ſplendour with the great and gay. And, therefore, though they are truly "lovers of hoſpitality," and careful in avoiding every appearance of parſimony and meanneſs, their table, furniture, and apparel, are as remarkable for ſimplicity and frugality, as their conduct to others is renowned for enlarged liberality and beneficence. So much does a ſpirit of benevolence pervade this family, that the young ladies experience far more pleaſure in expending their pocket money to procure a garment for a poor perſon, than to purchaſe an elegant trinket, or a faſhionable article of dreſs, for themſelves. Indeed, in this reſpect, their hands as well as their purſes are at the ſervice of the poor. For though Mrs. F. has naturally a great taſte for elegant accompliſhments, and in her youth beſtowed much time and pains to acquire them, ſhe acknowledges that, ſince ſhe has ſeen the real nature and excellency of religion, ſhe cannot find much gratification in any employment which does not ſome way conduce to the "glory of God," and the welfare of her fellow creatures; of courſe, ſhe does not greatly countenance the purſuits of thoſe attainments which are chiefly cultivated in order to attract admiration and applauſe. And, therefore, many of the hours, which by others would be ſpent at the harpſichord, in curious needle works, and uſeleſs trifles, are by herſelf and her daughters appropriated, with far more heart-felt ſatisfaction, to the improvement of their minds, viſiting the ſick and afflicted, or working for the poor and deſtitute; by whom they have the happineſs to be ſo beloved and valued, that the whole village around their country ſeat is enlivened and rejoiced at their appearance.

It can hardly be ſuppoſed, however, that Mr. and Mrs. F. with the views and ſentiments they entertain, can reſt ſatisfied *merely* in endeavours to contribute to the *temporal* welfare of their fellow creatures. The benevolence of their hearts, and their implicit regard to the authority of God's word, render it impoſſible for them to feel that ſad indifference for the ſouls of men, which, in modern days, has obtained the miſtaken appellation of *charity* or *candour*. "Our Saviour and his apoſtles," ſay they, "cannot be ſuſpected of want of love to the human race; yet they warn us, in the moſt ſolemn manner, of the awful conſequences of an irreligious life; and are very far from aſſerting that every one may be ſaved in his own way, or the religion in which he was brought up. It is therefore certainly the duty of Chriſtians to uſe their utmoſt efforts to convince men of their real character and ſituation, and of the neceſſity of faith and repentance."

Deeply impreſſed with this conviction, Mr. F. does not heſitate, in whatever company he may be obliged to mix, if occaſion require, to confeſs his ſentiments and bear his teſtimony againſt vice

vice and profaneneſs; while by letters, books and converſation, he endeavours among his relatives and friends, with the utmoſt tenderneſs and propriety, to inculcate the truth and importance of divine revelation, and the happineſs of a life truly devoted to God. Nor does Mrs. F. decline an active part in this momentous duty. When ſhe viſits the ſick and afflicted in the neighbourhood, to adminiſter relief to their diſtreſſes, ſhe ſeldom fails to put a religious book into their hands, or to ſay a few words that may leave a ſerious impreſſion on their minds. And, as the education of youth is of the utmoſt conſequence to the promotion of religion and the improvement of morals, ſhe has lately eſtabliſhed a ſchool for the children of the poor, which ſhe has placed under the tuition of a very pious and prudent woman, and carefully ſuperintends it herſelf. By ſuch, and various other means, theſe amiable perſons have adopted, it is hardly conceivable how much reformation has been produced, and what ſalutary effects have reſulted to thoſe around them; while the happineſs *they* experience is as far ſuperior to any of the poor, ſhort-lived enjoyments, that ambition or ſenſuality can afford, as the heavens are above the earth. Oh! that every reader of this feeble, but ſincere attempt to point out the PATH of true contentment, might be prevailed on to make the experiment; and to ſeek for divine aid to enable him to lead a life as much devoted to God, and as beneficial to man! [*Path to Happineſs.*

Religious Communications.

NECESSITY OF WATCHFULNESS AND PRAYER.

WHEN lulled to ſleep in carnal ſecurity, we are in great danger of being overcome by the temptations of Satan, who is ever laying in wait to betray the unguarded, and to gain an advantage over them. If we do not watch, we ſhall be led aſtray from God, by the deceitfulneſs and deſperate wickedneſs of our own hearts. This was the unhappy caſe with David: when he was off his guard, what dreadful crimes he committed! Hence we ſee the neceſſity of watchfulneſs. How many have awfully departed from God, by neglecting this important duty, by not watching againſt the deceitfulneſs of ſin! Ah, how far have they been permitted to wander from their heavenly Father, through their unwatchfulneſs! As the Chriſtian is in an enemy's country, it becomes him to be upon his guard. He ſhould be often, yea, continually upon his watch-tower. A ſtranger paſſing through a wil-

derneſs, and in an enemy's country, will have his eyes about him; will recollect the dangers and the enemies to which he is expoſed; will look around him almoſt every ſtep he takes, to ſee whether or not he is ſafe. Thus ſhould the Chriſtian act; becauſe he is a ſtranger paſſing through the wilderneſs of this world, where ſnares and traps are laid, where dangers are found, where he has to encounter deceitful and potent enemies, the world, the fleſh and the devil. If he be not vigilant, each of theſe is likely to draw him from the path of duty into the forbidden paths of ſin. The Chriſtian ſhould be active in oppoſing every enemy he meets. He ſhould ſtand and watch, not ſit down and ſlumber. Will a man in the field of battle be idle and lay down his arms? No; he will fight for his life, he will fight for his king and country. Chriſtian, remember you are a ſoldier of Jeſus Chriſt, and that you are engaged in a war againſt your avowed enemies. Then learn to be more active; uſe your weapons well, and fight ſkilfully and courageouſly againſt your own enemies and thoſe of your bleſſed King Jeſus. "Reſiſt the devil, and he will flee from you." Solomon ſaith, "Keep thy heart with all diligence;" watch againſt the abominations thereof; againſt vain and ſinful thoughts; againſt the propenſity there is in your depraved nature to pride and covetouſneſs; againſt every thing that diſhonours God; and particularly againſt the diſtreſſing and damning ſin of unbelief. Watch againſt the allurements of the world, and learn to live above it; watch againſt your moſt eaſy beſetting ſin; watch, becauſe life is uncertain; watch before prayer againſt the workings of unbelief; watch after prayer againſt the riſings of vanity, worldly-mindedneſs, diſcontent, and every abomination. The Chriſtian ſhould watch at all times; becauſe Satan his enemy does. He ſhould never be idle, becauſe the devil is ever active. Chriſtians ſhould always be in a frame for prayer, becauſe they have always wants to be ſupplied. When they neglect the duty of prayer, they are moſt likely to be overcome and wounded by their enemies: when they are deſtitute of a proper frame for prayer, they are in great danger of falling into ſin, and of giving way to the leaſt temptations. So that Chriſtians are never ſafe, except when conſcientiouſly attending to the affectionate counſel of Jeſus Chriſt, "Watch ye, and pray, leſt ye enter into temptation."

W. G.

P. S. *It is hoped, that all praying, vigilant perſons, after reading this, will pray more fervently and watch more faithfully: and that all other readers, who have never watched nor prayed, will immediately begin to watch and pray. For life is ſhort, and eternity is long. Alas, alas! Shall we diſobey Chriſt and deſtroy our own ſouls? How reaſonable to pray for what we want, and to be on our guard againſt ſurrounding temptations. Thoſe, who watch and pray, will eſcape many ſins; but thoſe, who refuſe to watch and pray, will fall into many ſins.*

To

To the Editors of the Mass. Miss. Magazine.

Messrs. Editors,

A very worthy and pious friend of mine ſome time ſince lent me her ſtaff. She is a lady ſomewhat advanced in years, and has experienced uncommon afflictions. I had long remarked, with admiration, her habitual ſerenity, and temperate cheerfulneſs, amid many ſorrows. On the reception of this ſtaff, the ſecret was diſcovered. It was this, which imparted to her ſupport and ſolace, which ſhe could not otherwiſe have poſſibly attained. Perceiving its admirable properties, from its influence on the temper and life of my very reſpectable friend, and perſuaded that I have found very great comfort and benefit from it myſelf, (for, though not aged, I am the man, who have ſeen affliction) I am deſirous that others ſhould ſhare the advantage of it. With the leave of the owner, therefore, I ſend it to your care, not doubting that you will judge it very proper, and even neceſſary, for general uſe. If ſuch be your judgment, it will be underſtood, that it is at the entire ſervice of any one, who ſees fit to aſk for it. You will find in the encloſed letter, moſt of its good properties and uſes mentioned by an ancient owner; but I would add one remark. Though it is ſeldom uſed at ſea, I have known it to be of ſingular utility, even there, eſpecially in dangerous ſtorms. It keeps the mariners ſteady on deck, and gives wonderful ſtability to paſſengers in the cabin.

THE SPIRITUAL STAFF.

A LETTER, WRITTEN BY MR. W. HERBERT TO A YOUNG MAN, WHO HAD LATELY PRESENTED HIM WITH A WALKING STICK.

My dear Friend Job,

YOU were pleaſed, not long ſince, to preſent me with a ſtaff of your own making, with which I am pleaſed and delighted, and take it with me wherever I go. Now, by way of gratitude and acknowledgment, I ſend you, in return, a few meditations on a ſtaff, which I call, *A Staff ſpiritualized;* hoping that mine will be as acceptable to you, as yours is to me; that you may take as much delight and pleaſure in mine, as I do in yours, or more; and that you may be more benefitted by it, than I poſſibly can by that which you ſent me. Under the ſimilitude of a walking ſtick, I would recommend religion to you in theſe particulars.

I obſerve, concerning a ſtaff, that it is an implement for the hand, which is an active member. The Iſraelites were commanded to eat the paſſover with their ſtaff in their hands. It is not a thing merely to be looked at, but rather to be uſed and handled. Such a thing religion is, my friend; it is to be taken in hand and practiſed, and not to be only looked at, or talked of. Religion is real, open, and undiſguiſed, like a ſtaff in the hand. It is to be felt and experienced in the very heart and ſoul, and not a cloak

cloak or diſguiſe for falſehood and hypocriſy. Therefore, my Job, do not ſtand contented with merely looking at religion or talking of it; but lay hold of it, handle, and embrace it. Again, a ſtaff is an inſtrument for travellers. A perſon takes it with him where-ever he goes, as his conſtant companion; though when going abroad he leaves all his other goods and companions at home. Thus Jacob went from his father's houſe, having neither wealth nor company but his ſtaff. The angel had his ſtaff, and ſo had Eliſha. The diſciples were commanded to take nothing for their journey, ſave a ſtaff only. So every one that travels toward heaven muſt take religion with him, to be his conſtant companion wherever he goes, otherwiſe he cannot travel towards that better country. We are not aſhamed to take our ſtaff with us into any place or company we go: No, we take it to fairs and markets; upon Lord's days and week days; when we go among pious perſons or profane. In like manner, my friend, may you and I never leave our religion at home, when we go abroad; nor abroad, when we come home; never be aſhamed of it in any company; but let it be as open and conſtant with us, as the ſtaff in our hand, which we carry ever with us. Furthermore, a ſtaff is a weapon, both offenſive and defenſive. It ſerves to defend and protect the owner, as well as to offend and hurt his enemy. Thus it is a military weapon, or a piece of armour. David took his ſtaff in his hand, when he went to encounter Goliah. Benaiah took his ſtaff only with him, when he went to engage with the robuſt Egyptian. In this, alſo, religion will appear exceedingly well; it will defend the believer, and offend his adverſary. The grace of faith, in particular, has theſe qualities. It defends the believer by quenching all the fiery darts of the wicked: it overcomes the world and the devil. The glorious exploits and victorious triumphs of faith are recorded in Hebrews, 11th chapter. See how religion, under the name of wiſdom, is applauded by Solomon: *Get wiſdom, get underſtanding; forget it not, neither decline from the words of my mouth; forſake her not, and ſhe ſhall preſerve thee; love her, and ſhe ſhall keep thee. Wiſdom is the principal thing.* Oh! may Job and I ever carry this excellent and uſeful weapon with us, until we have entirely gained the victory, and have nothing more to fear in the field of battle. The church of Chriſt hath no weapon but her religious ſtaff; yet ſhe is to her enemies *terrible as an army with banners.* Moreover, a ſtaff ſerves to ſupport, help and direct. It ſupports the weak, helps the lame, and directs the blind: ſo it ſerves, in ſome meaſure, inſtead of ſtrength to the weak, aged and infirm; inſtead of legs to the lame, and of eyes to the blind. *Thy ſtaff doth comfort me,* ſaith the Pſalmiſt. Jacob, in his weakneſs and old age, *worſhipped, leaning on the top of his ſtaff.* God promiſeth his people length of days in Jeruſalem, and that *every man* ſhould be *with his ſtaff in his hand,*

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for very age. Now the ſpiritual ſtaff will not anſwer to the literal, for theſe purpoſes, but exceed it as much as the ſoul doth the body, and as eternity is more important than time; for it makes the weak ſtrong, the lame to walk uprightly, and the blind to ſee clearly. It ſtrengthens the weak hands, and confirms the feeble knees. It opens the eyes of the blind, and brings men from darkneſs into God's marvellous light. It enables the lame to leap as a hart. O! happy the owner of this ſtaff! May you and I find much benefit by it.

Again, a ſtaff is a riding and a walking inſtrument: I make uſe of it both ways; though more in the former, as I ride much, and walk but little. Balaam, riding on his aſs, had his ſtaff in his hand. As a ſtaff will ſuit both the horſeman and footman, ſo religion well becomes the rich and the poor, high and low, perſons of all ranks and degrees. It is neither beneath the prince, nor above the peaſant; but very commodious, nay, abſolutely neceſſary for both. The rich man cannot ride ſafe and bold without his ſpiritual ſtaff, neither can the poor man walk well without it; therefore, my Job, whether you be a footman or horſeman, venture not without this ſtaff; you will find it exceedingly uſeful, for her ways are ways of pleaſantneſs, and all her paths are peace, both to the ſervant and maſter.

But a ſtaff adds to the weight of the traveller, yet enables him to go faſter. It makes him heavier, yet nimbler; it might ſeem to hinder, but really helps. It is a burthen and ſtill an advantage. In this reſpect it is like ſhoes to a perſon on a journey; though they add to his weight, they enable him to walk better. Wings are an additional weight to the bird, but without them he could not fly. Religion is called a yoke and a burthen. In this light you may ſuppoſe it to be a weight and trouble; but the burthen is light, and the yoke eaſy. Some think religion to be entire ſlavery, but imagine ſin to be the moſt extenſive liberty that can be enjoyed: whereas the perſons, who have tried both, know by experience, that ſuch as are under the dominion of ſin are ſlaves and captives with a witneſs, but thoſe, who are truly religious, enjoy the beſt liberty, and are free indeed. Chriſt appeared to deſtroy the works, or ſnares of the devil; to *proclaim liberty to the captives, and the opening of the priſon to them that were bound. If the Son make you free, then are you free indeed.* Therefore, my dear friend, let not the weight of this ſtaff frighten you; if you make uſe of it, inſtead of being a hinderance, you will find it will have a mighty tendency to facilitate and accelerate your journey heavenward. To *fear the Lord, and depart from evil,* ſhall be *health to thy navel, and marrow to thy bones.* In ſhort, without this ſtaff, you can never enter into glory.

Finally; a ſtaff is uſed for ornament. A perſon often takes it in his hand, not ſo much for his aſſiſtance in walking, but becauſe it

it adorns the traveller. Judah adorned himſelf with his ſignet, bracelet, and ſtaff. We read of a ſtaff called *Beauty*. Be it known unto you, my friend, that religion is the greateſt ornament in the world, and is, in the ſight of God, of great price. Thoſe, who are religious indeed, are an ornament and credit to the goſpel now, and they ſhall be forever as jewels in the crown of King Jeſus, to adorn even heaven itſelf!

That you may be adorned with grace here, and glory hereafter, is the affectionate wiſh of

Your ſincere Friend,
W. HERBERT.

LETTERS TO THE YOUNG. *No. XI.*

Continued from page 92.

MY YOUNG FRIENDS,

THE vaſt importance of the doctrine of regeneration, is the only apology I ſhall offer for the farther conſideration of it in this number. A miſtake in this eſſential part of religion may prove *fatal*. It is therefore incumbent on me, as well as intereſting to you, that this ſubject ſhould be proſecuted in a diſtinct, clear, and comprehenſive manner. I am far from ſuppoſing, that all the knowledge, which can be communicated to you on the ſubject by the moſt accurate deſcription, will have any poſitive efficacy in producing this eſſential change. It is however important that it be pointed out in ſuch a manner, that you may ſee clearly, whether you have ever been ſenſible of any alteration in the feelings and diſpoſition of your minds, on which you may be authorized to place confidence, as on real converſion. In many perſons of apparent ſerioufneſs, who yet are deſtitute of true piety, there is an inclination to flatter themſelves, that they have been the ſubjects of the ſpecial operations of the Holy Spirit. With this indefinite, and I may add, groundleſs hope, which does not always ſatisfy even themſelves, they live from one day to another; afraid, yet anxious to examine the foundation, on which their trembling expectations of happineſs are built. From this fatal deluſion, from this prepoſterous timidity, from this tormenting delay, I wiſh, if poſſible, to guard you. I wiſh to bring you to a ſatisfactory and impartial deciſion on your own characters. The truth muſt not be diſguiſed; you are in imminent danger of deception from your own hearts. You are in danger of miſtaking ſome partial and temporary change of feeling, ſome ſudden impreſſion on the mind, ſome momentary glow of affection for regeneration, or the commencement of holy action. In order, therefore, to guard you from this practical error, which has been

been deſtructive to thouſands, I ſhall endeavour to deſcribe ſome of the conſequences, which may be conſidered as evidences of genuine converſion.

The firſt effect, which I ſhall notice, is the alteration of thoſe views and exerciſes, which have God for their object. Before the heart is renewed, theſe exerciſes are rare, languid, and merely ſpeculative, when conſidered as belonging to the intellect; when viewed as exerciſes of the heart, they are characterized by indifference, diſapprobation, or violent oppoſition, according to the obſcurity, or diſtinctneſs of the perception. When the heart is regenerated, contemplation on the divine character is habitual, vigorous, and operative; attended with ardent affection, ſubject however to variation in proportion to the clearneſs of the view. While the heart remains in its natural ſtate, there is no delight in God; when the moral character is changed, the views of the divine perfections afford pleaſure to the mind. The ſinner flies from God with a kind of dread and horror of his preſence; the ſaint ſeeks him with holy deſire, and feels an uneaſineſs and want, that cannot be ſatisfied without an intimation of pardon, and a ſenſe of divine love. The animation and fervour of devout affection are expreſſed in the ſcriptures in the ſtrongeſt terms. "As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God; when ſhall I come and appear before God?" To the renewed mind God is the choice of the heart, the centre of the affections. The ſoul that is born again conſiders the glory of God, manifeſted in the felicity of the univerſe, as the ſupreme and ultimate object of deſire; and makes every thing elſe ſubordinate to this. The unregenerate have no juſt ſenſe of their natural and unalienable obligation to glorify God in their thoughts, words and actions. Thoſe, on the other hand, who are born of God, are ſenſible that it is the duty of every rational creature to love God with all the heart, and to conſecrate all their powers and faculties to the Creator. The natural man thinks in his heart, that the worſhip of God is a hard ſervice; he will ſubmit to the external forms for the ſake of eſcaping the puniſhment, which is the conſequence of neglect; he would rejoice to be releaſed from the diſagreeable duty, and will improve every opportunity of relaxation, which he can perſuade himſelf is not abſolutely forbidden. He derives his pleaſure, not from the performance of the various duties, which he owes to his Creator, but from thoſe occaſional intervals, which he imagines are allowed for his recreation and amuſement. On the other hand, thoſe, who have been renewed in the diſpoſition of their mind, find it their pleaſure and their delight to diſcharge the duties of religion, to engage in the worſhip of God, and to be conſtantly employed in thoſe actions, which he has preſcribed. He wiſhes for no other amuſe-

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ment than what he finds in thoſe devout exerciſes, which are the moſt rational and the moſt noble employment. He envies not the happineſs of thoſe, who preſer the inſipid pleaſures of this world to that enjoyment, which he derives from the religious contemplation of the divine perfections and government.

I would here aſk your candid indulgence for any repetition of former ſentiments, which I have made in the preceding particular, or which I may make in thoſe, that follow; as my preſent ſituation prevents my recurring to former letters.

The effect, which I ſhall next conſider, is that which relates to the Saviour, as an object of affection. In the view of thoſe, who are in an unconverted ſtate, the Saviour has no form, comelineſs, or beauty. They conſider all the truths, relating to the character, perſon, and office of the Mediator, as abſurd, and ſuited only for the enthuſiaſt; or, at leaſt, as unintelligible, cold, and inſipid; as deſtitute of every quality, which can entertain the rational Chriſtian. Truſting to their own righteouſneſs, and relying on a deluſive opinion of their own merits, they know not the value of the Saviour. But that change, which you muſt all experience, if you ever obtain the heavenly felicity, is followed by exerciſes totally different from theſe. To all thoſe, who have been regenerated, the name of the Saviour is precious. The ſtrongeſt language is too weak to expreſs their gratitude and their love. Deeply penetrated with a ſenſe of guilt, and conſcious of their own weakneſs, they "count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus their Lord." They renounce all claim to merit, and build their only hope on the righteouſneſs and atonement of the Redeemer.

In the third place, thoſe, who have been regenerated, have new views of the ordinances of Chriſt. Formerly they were burdenſome, now they are delightful. The Sabbath might in ſome ſenſe be obſerved; public worſhip might be attended from the motive of habit, faſhion or applauſe; there might be an approach to the table of the Lord; but in none of theſe exerciſes was there any delight ariſing from the view of that Being, who ſhould have been their object. Now they "call the Sabbath a delight, the holy of the Lord, and honourable." They rejoice to meet with other Chriſtians, to worſhip their common Creator and Governor, and to ſee the power and glory of God in the ſanctuary. They readily adopt the fervent expreſſions of the pious Pſalmiſt; "O, how love I thy law; it is my meditation all the day. I was glad when they ſaid unto me, let us go into the houſe of the Lord."

Another conſequence of regeneration, worthy of your notice, conſiſts in the change of thoſe views and apprehenſions, which reſpect themſelves, their own ſtate and character. It is natural to every man to conſider himſelf as his own maſter, to make his right as extenſive as his pleaſure, and to view every law, which counteracts

acts his feelings, as a hard and tyrannical reſtraint. But, when the Holy Spirit has produced the change, they feel that they belong to God, that he has a perfect right to demand their ſervice, and to employ them in the promotion of his cauſe. They now remember their Creator, confeſs their ſolemn obligations, and no longer arrogate to themſelves the liberty of uſing their faculties, wealth and influence in the promotion of ſelf-intereſt.

Theſe exerciſes are intimately connected with ſimilar views of their fellow creatures. The regenerate conſider all mankind as the ſubjects of God's moral government, as beings formed for the glory of their Creator, and as candidates for immortal exiſtence. In this view, the feelings of ſaints correſpond with the characters of their fellow men. They have a ſtrong attachment to thoſe, who bear the image of Chriſt; but, while they have benevolence for others, they are diſpleaſed with their characters, as being unfriendly to God.

I would alſo add, that the regenerate have new apprehenſions of eternity. Formerly the vanities, occupations, and amuſements of time engroſſed all their attention, and ſhared all their affections; ſo that eternity with its momentous concerns made but little impreſſion on their minds. But now it preſents itſelf to their view in ſuch an impreſſive light, that the objects of time appear in their proper colours.

Here I ſhall take the liberty, my young friends, to tranſcribe a paſſage from the writings of the celebrated Dr. Witherſpoon. Speaking of eternity the Dr. ſays, "Let us here ſtand ſtill, and pauſe a little. Let me beſeech every reader to ponder this reflection, which I cannot paſs. Oh! what concern have we all in an everlaſting, endleſs eternity! O ſubject without bounds! Who is able to do it juſtice in words? Who is able to reach it even in thought? Happineſs, that ſhall continue through everlaſting ages! Miſery, anguiſh, torment, that ſhall never have an end! Are we all, without exception, to be ſo divided at laſt? Yes; the great Judge ſhall ſeparate the righteous from the wicked; and ſhall ſet the one on his right hand, and the other on his left. Shall then companions on earth; ſhall fellow citizens, and fellow ſoldiers; the deareſt friends, and the neareſt relations, be parted aſunder, and take a long, long, eternal farewel? O the ſtrong deceit and illuſion of ſin, that is able to hide eternity from dying men! O the inconceivable blindneſs of thoſe, who are unmindful of a future ſtate while they inhabit theſe tabernacles of clay, which are ſo often tottering, which are daily waſting, and ſhall ſo ſoon fall in pieces, and crumble into duſt! How is it poſſible we ſhould forget, that in a little time, we muſt all appear before the judgment ſeat of Chriſt?"

Now, my young friends, I beſeech you, as you value your everlaſting felicity, to compare your exerciſes with theſe, which I have

attempted to deſcribe, as belonging to the friends of God. If you poſſeſs them, you are happy indeed; but, if not, your ſituation is truly alarming.

AMATOR.

LETTER FROM A YOUNG WOMAN IN LIVERPOOL (N. S.) TO HER FEMALE FRIEND IN SALEM. 1807.

My dear Friend,

I TAKE the liberty to write, becauſe I think it will rejoice your heart to hear of the proſperity of Zion; and I long that the glad tidings ſhould ſpread to the remoteſt corners of the earth. There has been one of the moſt wonderful reformations here that ever was known; it has been a day of Pentecoſt indeed, a great day of God's power; for about a fortnight it was a Sabbath all over Liverpool; all kinds of labour ceaſed, veſſels ſtopt loading, ſtores were ſhut up, and all, from the greateſt to the leaſt, were inquiring, "What they ſhould do to be ſaved." The meeting houſes were opened night and day; indeed every houſe was a meeting houſe by turns, for the power of God would ſtrike them at home, the houſe would be thronged directly, and there would be perhaps half a dozen converted in a few hours time; they would go right to their companions or neighbours, and ſay, God has redeemed my ſoul; he has taken me out of the horrible pit and miry clay, and put a new ſong into my mouth, even praiſe to God. Come, my dear friend, ſhare a part; there is room enough in my Father's kingdom. So it has gone on through the place; ſometimes there would be a thouſand people aſſembled in our meeting houſe, and not a dry eye or an unconcerned countenance there. The great and rich, the learned and honourable, as well as the poor and deſpiſed, are brought to bow to the ſceptre of Jeſus, and little children are liſping out the praiſes of God. It is thought there are five hundred brought to the knowledge of the truth. I could write a volume, but I only mar the truth, for language will not expreſs the glorious work.

O, how far I was from religion when I ſaw you laſt! my mind was carried away captive into Babylon, and how could I ſing one of Zion's ſongs in a ſtrange land? My harp was hung upon the willows!

But O, my friend, I can bleſs God there is a glorious reality in experimental religion! I can ſay this night, with the energy of truth, that I am a living witneſs for the cauſe of Chriſt; that we muſt be born again or never enter the kingdom of heaven; that we muſt be ſlain by the law and made alive by grace, free, unmerited

merited grace! O, that it might ſpread from ſhore to ſhore, that the knowledge of the Lord might cover the earth as the waters do the ſeas! I can write no more.

Give my love to Mrs. Lawrence; tell her I hope and truſt I ſhall meet her at the right hand of God; and O, that each one of the family might be there!

That every goſpel bleſſing may attend you is the wiſh and prayer of your friend, — —.

BRIEF SURVEY OF ECCLESIASTICAL HISTORY, IN A SERIES OF LETTERS TO A STUDENT IN ——— UNIVERSITY, BY HIS FATHER.

Letter II.

Continued from page 55.

My dear Son,

I HAVE already preſented to your view the ſituation of things, generally, in the world, at the birth of our Saviour; briefly deſcanted on his life, doctrines, death and reſurrection; on the character of his apoſtles; on their preaching; on the ſpread of Chriſtianity, and on the perſecutions which happened to the Chriſtian church. On theſe ſubjects ſeveral reflections were ſuggeſted.

In reſuming the general ſubject, you will recollect that we are yet within the limits of the firſt century of the Chriſtian era.

A great and important end of Chriſt's miſſion into the world was to form a univerſal church out of "all nations of men that dwell on all the face of the earth," and to extend its limits from age to age.

But in order to this it was neceſſary, firſt, to appoint *extraordinary teachers*, ſuch as the apoſtles and the ſeventy diſciples, who, under the divine guidance and operation, converting Jews and Gentiles to the truth, ſhould erect, every where, Chriſtian aſſemblies; and then to eſtabliſh ordinary miniſters and interpreters of the divine will, who ſhould repeat and enforce the doctrines delivered by Chriſt and his apoſtles, and who ſhould in a line of ſucceſſion continue to the end of time. This, the wiſe and benevolent Founder of our holy religion ſaw to be neceſſary. And, is it not to be preſumed that the beſt ſyſtem of religion, which you will readily admit is the Chriſtian ſyſtem, would ſoon either dwindle to nothing, or become egregiouſly corrupted, if it were not perpetually inculcated by a regular and pious miniſtry?

The twelve apoſtles of our Lord and the ſeventy diſciples, whom he ſent forth to teach and preach, are to be conſidered as extraordinary teachers in the church. To theſe may be added the evangeliſts, who were perſons, ſent to inſtruct the nations, by the apoſtles,

tles. In this rank alſo may be placed, thoſe, on whom were conferred the miraculous gift of ſpeaking with other tongues.

As to the external form of the church, no preciſe method appears to have been preſcribed, either by Chriſt or his apoſtles, by which it ſhould be governed. General rules only are laid down. Whence it ſeems but reaſonable to infer, that the regulation of Chriſtian churches is, in ſome meaſure, at leaſt, to be accommodated to times and circumſtances. Provided the general regulations, as preſcribed in the goſpel, reſpecting external form be adhered to by Chriſtian churches, they have a right, it ſhould ſeem, to adopt and carry into effect ſuch meaſures relative to diſcipline and government, as ſhall be moſt conducive to general convenience and benefit.

The writers of the ſacred books contained in the New Teſtament it is univerſally admitted, by Chriſtians, were the apoſtles of our Lord. Several other writers there were, in the firſt century, whoſe writings, although not eſteemed as canonical, were, nevertheleſs, in ſeveral reſpects uſeful, and contributed to the furtherance of Chriſtianity.

Preciſely to aſcertain the time when the ſeveral books of the New Teſtament were collected into one volume is not practicable at this diſtant period. The probability, however, is, that they were thus collected before the cloſe of the firſt century of the Chriſtian era.

The religion contained in theſe books, it is to be obſerved, is comprehended in two great points; of which, the firſt regards what we are to believe, and the other relates to conduct. In other words, the goſpel preſents to us objects of faith and rules of practice. The former are expreſſed by the apoſtles, by the term myſtery or the truth, and the latter by that of godlineſs or piety.

It will eaſily be imagined that perfect unity and peace could not be expected to continue long in the church, ſince it was compoſed of Jews and Gentiles, who had been accuſtomed to regard each other with irreconcileable averſion. Beſides, it is but natural to ſuppoſe, that notwithſtanding they had embraced the Chriſtian religion as the common faith, they would retain ſome degree of attachment to the religious rites and ceremonies, to which they had formerly been accuſtomed. Add to this, that however it be admitted they were, in general, ſincere converts or real Chriſtians, it is to be recollected that they were but babes in knowledge, and ſubject to much imperfection. Theſe things conſidered, it ſhould excite no ſurpriſe, that diviſions, both in ſentiment and in practice, ſoon aroſe among them. The ſeeds of diviſion and controverſy were indeed early ſown, and ſprang up into animoſities and diſſentions. An unhappy controverſy was early ſet on foot in the church of Antioch, which regarded the neceſſity of obſerving the Moſaic,

Moſaic, or ceremonial law, an account of which, and of its termination, we have in Acts xv. This controverſy was followed by ſeveral others, either with the Jewiſh Chriſtians, who had been ſtrongly attached to the worſhip of their anceſtors, or with thoſe who had been converted to Chriſtianity from paganiſm, and who ſtill retained a fondneſs for ſome of their former notions and practices. St. Paul and other apoſtles have, in ſeveral places in their writings, mentioned theſe controverſies, but with ſuch brevity, that it is difficult, at this diſtance of time, to come at the true ſtate of the ſubjects controverted.

The diſtinguiſhing religious rites or inſtitutions in the Chriſtian church were baptiſm and the holy ſupper. Theſe were deſigned, from the beginning, to be continued in the church till Chriſt, their great Inſtitutor, ſhould make his appearance at the end of the world. And they are indeed highly neceſſary to keep alive in the mind a due ſenſe of our holy religion, and to excite Chriſtians to grow in grace and in the knowledge of Jeſus Chriſt, their Saviour.

With reſpect to religious worſhip among Chriſtians, it is to be obſerved, that they were ſcrupulouſly punctual in devoting the firſt day of the week to this purpoſe. Thoſe churches which conſiſted principally of Jews, obſerved not only the firſt day of the week, as holy time, but alſo the ſeventh day. It likewiſe appears from eccleſiaſtical documents that all the Chriſtian churches religiouſly obſerved two great anniverſary feſtivals; the one, in memory of Chriſt's glorious reſurrection, and the other, to commemorate the deſcent of the Holy Ghoſt upon the apoſtles, on the day of Pentecoſt. In addition to theſe ſtated ſeaſons for the worſhip of God, and their Saviour, Chriſtians uſed very frequently to meet together at each other's houſes for ſocial prayer, for mutual exhortation and ſolemn praiſe. Theſe meetings were frequently held in the evening. We read of one, in the Acts of the apoſtles, which was continued till the dawning of the day.

The method of adminiſtering and receiving the Lord's ſupper was not greatly different from what is now practiſed in Chriſtian churches. It is to be obſerved, however, that this holy inſtitution was generally, if not invariably accompanied by feaſts, which were called feaſts of love or charity. The deſign of theſe ſocial feaſts appears to have been good; but they were ſoon, in ſome inſtances, at leaſt, perverted to licentious and cenſurable purpoſes.

With reſpect to baptiſm it is to be obſerved, that in this century it was not adminiſtered in public worſhipping aſſemblies, but without, in places prepared for the purpoſe; nor is it to be denied that the ordinance was, in all reaſonable probability, often, if not generally, adminiſtered in this century by immerſion or plunging the bodies of the ſubjects under water. No objection, therefore, can reaſonably be urged againſt this mode of adminiſtering the ordinance

nance but ſuch as may ariſe from prudential conſiderations. But while I thus expreſs my belief in immerſion, as valid, and Chriſtian baptiſm when ſuitably adminiſtered, I would not be underſtood as inſinuating that no other mode of adminiſtration is proper and equally valid. But to enter into the controverſy between my Baptiſt brethren, and thoſe who are with me in ſentiment, is not my deſign. Thoſe of that denomination, in general, with whom I am acquainted, I eſteem, I love and embrace as Chriſtians, and as advocating the cauſe of evangelical religion. Although I cannot but believe the ſentiment, which they eſpouſe, to be erroneous, that immerſion, and this *only*, is valid baptiſm; "nevertheleſs, *whereto we have already attained*," I feel diſpoſed to walk with them "by the ſame rule, and to mind the ſame thing."

As you have not, my ſon, examined the controverſy under conſideration, it is my wiſh you would do it ſo ſoon as a convenient opportunity ſhall offer. Several well written treatiſes on both ſides of the ſubject have lately been iſſued from the preſs. You will read them, I hope, with candour and ſerious attention. May the great Head of the church lead you to a juſt and impartial deciſion.

The diſpute between us and our Baptiſt brethren relative to the *ſubjects*, is, I apprehend, of more importance than that reſpecting the *mode* of baptiſm. *They*, you are ſenſible, do not admit that infant children, of any deſcription, are proper ſubjects of Chriſtian baptiſm. I wiſh you, when you ſhall have opportunity for it, carefully to examine ſcripture records, eccleſiaſtical and other documents relative to this ſubject. The reſult will probably be a ſatisfactory conviction, that the infants of believers or viſible members of Chriſt's kingdom or church, are to be baptized. You muſt, however, judge and decide for yourſelf.

To return from this digreſſion.

The anointing of perſons, who were apparently ſick unto death, with oil, accompanied with the prayers of the elders of the church was practiſed in this century. Of this practice we have an account in James, ch. v. But the practice does not appear to have been of any long continuance in the church. It probably ceaſed with the ceaſing of miraculous gifts.

Faſting, although it does not appear to have been enjoined by any expreſs law of Chriſt or of his apoſtles, was a practice obſerved on ſpecial occaſions by many Chriſtians. In times of diſtreſſing judgments, eſpecially, they were accuſtomed to ſet apart days for extraordinary prayer, when they afflicted their ſouls and abſtained from their ordinary food.

I have now briefly paſſed in review the leading events, both proſperous and adverſe, which happened to the Chriſtian church during the firſt century or hundred years after the birth of Chriſt. From the events ſtated in this letter you will be led to reflect,

That

That as Chriſt inſtituted a ſtanding miniſtry in the church to be continued to the end of time, for the purpoſe of teaching the doctrines and inculcating the precepts of his religion, it muſt be the indiſpenſable duty of all, who have opportunity, ſeriouſly to attend to the public and regular diſpenſation of it.

The Chriſtian religion you will readily admit is a pearl of great and ineſtimable worth, and that, when rightly underſtood and duly practiſed, it will enſure both to individuals and to ſociety, and in every point of view, their higheſt intereſt. You will alſo admit that in order to the diffuſion of this religion, both as to knowledge and practice, in the moſt effectual manner, it is highly important that men of good accompliſhments in literature, in piety and in aptitude to teach, ſhould be conſecrated to the work of the evangelical miniſtry. To queſtion this, would be virtually to impeach the wiſdom of the great Head of the church. It is obvious, then, that a regular and devout attendance on the public preaching of the goſpel, is an highly intereſting and important duty. Without ſuch attendance, it is not to be expected that our holy religion, and the ineſtimable bleſſings which reſult from, or ſtand connected with it, would exiſt and be enjoyed beyond a ſhort period of time. The Chriſtian world would ſoon be deprived of their deareſt privileges and enjoyments, and ſink into a ſtate of Gothic ignorance and barbariſm. In what point of light, then, muſt the conduct of thoſe be viewed, who wilfully neglect the public worſhip of God on the Sabbath, or who give but occaſional attendance? Muſt they not be eſteemed as enemies to our holy religion, as unfriendly to the beſt intereſts of ſociety, and as acting a part highly injurious and even deſtructive to their own ſouls? They certainly can have no juſt claim to the character, either of Chriſtians, of patriots, or good citizens. How much ſoever they may receive patronage and applauſe of men, in this age of licentiouſneſs and infidelity, this will, in no degree, ſecure them the approbation of God, or of the real friends of good order and religion. And may it not pertinently be aſked, whether they, who countenance and ſupport men of this character by giving them their ſuffrages for poſts of honorary diſtinction and reſponſibility, muſt not be chargeable with the guilt of thoſe, who "juſtify the wicked?" Muſt they not be "partakers with them in their ſins," and expoſe themſelves to a ſhare "in their plagues?" It is devoutly to be hoped that theſe conſiderations will, ere long, powerfully arreſt public attention and duly influence public conduct. As theſe remarks are not deſigned to point at any particular ſect of men, excluſively, either political or religious, you will make no excluſive application. But to whomſoever they will apply, let the application be made.

As you, my ſon, are *obliged*, by college law, to attend regularly on the public worſhip of God, you ought not haſtily to conclude that

that you attend from choice, or from any proper motive. While I indulge the hope that your attendance is from principle, let me ſeriouſly admoniſh you, with much diligence accompanied by prayer, to examine into the real grounds of it, remembering that they who worſhip God acceptably muſt do it with all readineſs of mind, in ſpirit and in truth.

As baptiſm and the Lord's ſupper were inſtituted by Chriſt, in the church, to be of perpetual continuance, and as they conſtitute a moſt reaſonable, as well as eaſy ſervice, does not a neglect of theſe inſtitutions furniſh much evidence of ungrateful and impious diſregard of their great and glorious Inſtitutor? But how many are chargeable with this guilt! Have we not much reaſon to apprehend that ſuch delinquents, in general, are ſtrangers to the love of Chriſt, and that, ere long, unleſs repentance and ſincere obedience prevent, they muſt know by woful experience the full import of thoſe dreadful words, *Anathema Maranatha!* I wiſh you, my dear ſon, to reflect on this ſubject with application to yourſelf, with fear and trembling. Remember; he that believeth and is *baptized* ſhall be ſaved; that they only are the diſciples of Chriſt, who are diſpoſed to do the things which he ſays, and that he who offendeth in *one point is guilty of all.* O, reflect on theſe things! Let them ſink deep into your heart, and duly influence your conduct. Think not, becauſe you were baptized in infancy, that you have practically obſerved the divine inſtitution of baptiſm. In your infant baptiſm, you are to remember, that you were not an agent, and therefore, that it can furniſh no evidence of your friendſhip to Chriſt and his cauſe. In theſe reſpects you are to conſider yourſelf on the ſame footing with thoſe, on whom the names of the ſacred THREE have never been named. Nor are you to conſider your infant baptiſm, in any ſenſe, as your own act, nor as a mark or badge of your real diſcipleſhip to Chriſt, until you publicly confeſs his name, and explicitly eſpouſe his cauſe. This you have not done. Think not, then, that you have done any thing with reference to your baptiſm. But whence is it that you have ſo long lived in the neglect of confeſſing Chriſt before men! More than ſeventeen years of your life have elapſed, and yet you have not appeared on the ſide of Chriſt, your Saviour, by publicly profeſſing his religion, and complying with his reaſonable and dying command, "*This do in remembrance of me!*" What have you to plead in excuſe for this your neglect? Will you plead that it is an unreaſonable ſervice, that it is a hard yoke and heavy burden; or that it is neither neceſſary nor important that you ſhould obey Chriſt in this particular? You will, I am perſuaded, urge neither of theſe pleas. What, then, have you to ſay in vindication of your conduct? Will you ſay that you have not ſatisfactory evidence that you are a Chriſtian indeed, or a real friend to Chriſt, and

and therefore you neglect to attend on this holy inſtitution? But, my dear ſon, what is the true ſpirit of this plea? Of what avail can it be towards your juſtification or excuſe? Is not the true import of it this: "I apprehend that I am not a real Chriſtian, and therefore neglect to obey a moſt reaſonable command of Chriſt? I apprehend that I do not love Chriſt, and therefore neglect to obey his dying command? I apprehend that I do not love my duty, and therefore decline the performance of it!" This is the true ſpirit of the plea under conſideration. But will you ſuffer it to ſatisfy your own conſcience? Can you believe it to be acceptable in the ſight of God, your Saviour? Would you dare to make it at the tribunal ſeat of Chriſt? Pauſe and reflect. Be aſſured that this plea is altogether unreaſonable and highly impious. In making it you do but reproach your Saviour and enhance your own criminality. O, then, for your ſoul's ſake, immediately and forever abandon it. Repent of paſt neglect of duty. Obey Chriſt from your heart. Confeſs him before men. Remember him affectionately; joyfully remember him at the communion table, and unreſervedly devote yourſelf to his ſervice. O hearken to and obey the voice of the Son of God, that your ſoul may live; but remember, and let it fill you with anxiety, with alarm, with amazement, that if your ears refuſe, you muſt die, die the ſecond death, forever die.

You perceive from the brief review you have taken of this century, that Chriſtians did not confine their religious exerciſes of a ſocial and public nature to the Sabbath. They devoted other times and ſeaſons to ſuch ſervices. Does not this conſideration not only juſtify, but forcibly recommend ſimilar proceedings at the preſent day? And is it not of as real importance that Chriſtians ſhould meet together *now*, for the purpoſes of united prayer, praiſe and religious inſtruction, on week days, or the evenings of week days, as it was *then*? Are not theſe exerciſes pleaſant and mutually profitable to the preſent, as they were to the primitive generation of Chriſtians? Do they not in theſe ſacred employments experience the ſame devotional feelings, the ſame holy flame of affection to God, their Saviour, the ſame mutual love and paternal endearment? In a word, do they not realize the ſame general advantages from theſe employments as reſulted to thoſe who firſt were known by the honourable name of Chriſtians? Whatever may be the objections to religious meetings of this deſcription, or by whomſoever they may be urged, it is believed, that when duly regulated and properly conducted they are not only juſtifiable, but productive, in a variety of ways, of very happy effects. Nor can it eaſily be conceived that the true ſpirit of Chriſtianity ſhould, in any place, be in a flouriſhing condition where ſuch meetings are not eſtabliſhed and zealouſly ſupported. May they

ſoon be greatly multiplied and be inſtrumental to the utter ſuppreſſion of inebriate, diſſipated and gleeful aſſemblies. Gather not, O my ſon, with the wicked of theſe deſcriptions. Unto their employments let thine honour never be united. I wiſh you ever to make thoſe your aſſociates, who fear the Lord, and who are not aſhamed of ſerioufneſs and devotion. The meetings of the religious ſocieties, of which you are a member, I truſt you regularly attend, and pray God that you do this with a view to the divine glory and the good of your precious ſoul. In attending them may you have the approbation of the all ſeeing God, and realize the moſt ſubſtantial benefit. That the members of thoſe ſocieties may be all ſavingly taught of God; that they may be truly devout; that, by their circumſpect, humble and ſerious deportment, they may be inſtrumental to the prevalency of experimental and practical religion among the ſtudents, generally, in the univerſity; that they may ſhine as conſpicuous lights, and be eminently and extenſively uſeful in the world, is my heart's deſire and prayer to God.

I had contemplated making a few more reflections, but as they would be of minor importance, and as I have already protracted this letter to an immoderate length, they will be diſpenſed with. At preſent I ſhall only add, that I am, very affectionately, your father. N— E.

To be continued.

Selections.

THE RIDICULE OF INFIDELS PREMATURE.

Where is the promiſe of his coming? 2 Pet. iii. 4.

INFIDELS may boaſt that they have got rid of the prejudices of education and the qualms of conſcience; but they remain in total uncertainty about futurity, and cannot free themſelves from uneaſineſs and alarm. The Lord has not only promiſed to come again to judge the world, to be glorified in his ſaints, and to be admired in all them that believe; but to take vengeance on them that know not God, and that obey not the goſpel. This fills the unbelieving with apprehenſion, ſo that, as Mr. Paine ſays, when they view it as a truth, they are the mere ſlaves of terror; their great labour, therefore, is to perſuade themſelves that it is a falſehood. The apoſtle Peter tells us, that there ſhould come in the laſt days ſcoffers, walking after their own luſts, and ſaying, "Where

"Where is the promiſe of his coming?" This prediction has been exactly fulfilled, and has received a remarkable accompliſhment in our times. We have ſeen ſcoffers walking after their own luſts, ſcoffing at God's people, ſneering at their belief, laughing at religion; with daring preſumption, ridiculing the doctrine of a future judgment, ſaying, "Where is the promiſe of his coming?"

Your ridicule, my fellow men, is premature, as we ſhall ſhew. Your pleaſantry on this ſubject is low indeed, and your wit ſhallow in the extreme. Your puzzling queſtion is conſidered by you as a cutting ſarcaſm on our underſtandings; as a keen ſatire on our credulity, and as involving us in an inexplicable dilemma. It is as if you were to ſay, "Where is the promiſe of his coming? What fools to credit ſo eaſily a promiſe ſo unlikely ever to be fulfilled, whoſe only uſe and deſign ſeems to be to amuſe weak people, or to be a bugbear to frighten children and old women. Yes; his long delay ſufficiently indicates, that he has no intention of coming at all, but that his promiſe has either failed or been forgotten. It ſhould have been accompliſhed long ago, if it was ever meant to be accompliſhed at all. Where is the promiſe of his coming? How can you, who truſt in ſuch a deceiver now, pretend to hold up your faces before liberal, thinking men, in this enlightened age, and call yourſelves his followers? Defend his character now, if you can, and ſhew, if that be poſſible, that he is no impoſtor, or that your hopes and proſpects are good for any thing." Such ſeems to be the utmoſt ſtretch of the wit couched in your overwhelming ſneer. Should we be abaſhed or confounded by it? I think not.

Your objection is *unfounded*. When you aſk the queſtion, "Where is the promiſe of his coming?" you would have us believe that it has failed; and you think you have reduced us to a dilemma, while you vaunt and ſcoff, as if you had proved our Lord an impoſtor, and demonſtrated that our hopes are gone, and our all is loſt. But you have proved no ſuch thing. You may propoſe your queſtion as often, and laugh as loud as you pleaſe; but this does not prove that he is an impoſtor, or deceives, or that we are credulous fools in believing his word. His promiſe has not failed, becauſe he has not yet fulfilled it. He has not fixed the date when his promiſe was to receive its accompliſhment; if he had, and that day had paſſed by, you might then have vaunted, and ſaid, "Where is the promiſe of his coming?" You would then have had a right to have ſaid, "His word has failed." But as it is, you only expoſe your own folly by ſcoffing at the promiſe of his coming. But you ſay, He promiſed to come quickly. Yes, and whenever he comes, it will be found by all his enemies, that he has come quickly indeed. We muſt wait; but we and you ſhould remember, that one day is with the Lord as a thouſand years,

years, and a thouſand years as one day. "The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long-ſuffering; not willing that any ſhould periſh, but that all ſhould come to repentance." Your ſneering objection then falls to the ground, as the Lord has not fixed the day of his arrival; and he may yet come and prove his word true. Do not laugh, then, but wait, and prepare to meet your God!

Your wit is *miſplaced.* Theſe are ſerious ſubjects, and ought to be treated in a ſerious manner, and will certainly deeply impreſs every ſerious mind. Eternity ſtares you in the face; and your ſtate and proſpects beyond death and the grave, are forcibly urged home on your moſt ſerious attention. Unleſs theſe bore the ſtamp of falſehood, or were mere trifles to you, a contrary conduct to what you manifeſt is neceſſary in attending to them; but they certainly do not wear the ſtamp of falſehood, or if they do, you may ſhew it, as we cannot diſcern it; and they are aſſuredly, if they be realities, of the utmoſt conſequence to you; here, eſpecially, levity and indifference are quite out of place.

Your ridicule is *premature?* your boaſting is certainly far too eaſy; you ſhould wait awhile before you call the truth or certainty of his coming in queſtion. It is neceſſary for you to do much more than you have yet done, before you are ſafe, continuing as you are. You muſt prove that he will never come, that there will be no future judgment, nor future miſery; then, and not till then, you may go on and live as you pleaſe, and laugh at the conſequences; but remember the Lord hath ſhewn his ability, and demonſtrated his determination to call you to a ſtrict account, and inflict upon you the threatened puniſhment. That he is able to puniſh, and that he will certainly puniſh all the unbelieving and impenitent, is evident from what he has done already. He deſtroyed the old world, becauſe of the wickedneſs of thoſe who dwelt upon it, bringing in the flood upon the world of the ungodly. He overwhelmed Sodom and Gomorrah, and the other cities of the plain, by fire from heaven, on account of the crimes of their inhabitants; and the ſeven nations of Canaan were overthrown, the very land being ſick of them, and vomiting them out, becauſe of their degeneracy. Do not ſay there are no proofs of theſe things: the poets and hiſtorians of other nations atteſt the truth of theſe facts; beſides that, they ſtand recorded in the Bible. But he who thus puniſhed the ungodly is the ſame God ſtill, and hates iniquity as ſtrongly as ever, and will certainly puniſh it. "There is no peace, ſaith my God, to the wicked." "The wicked and unbelieving ſhall not eſcape, but ſhall go away into everlaſting puniſhment." When ſuch a dreadful judgment awaits you, for which you are unprepared, and from which you cannot eſcape, why will you not take warning, and be perſuaded

to

to flee from the wrath to come? Your ſyſtem miſgives you in death; but the Chriſtian hath hope in death. Do not drink that deadly ſoporific draught adminiſtered by modern philoſophers, that death is eternal ſleep: this would only benumb your ſenſes, lull you aſleep, and finally deſtroy you. Examine Chriſtianity, weigh its evidences, and, diſcovering it to be true, believe and live.

URIEL.

Falkland. [*Evan. Mag.*

EVANGELICANA.

THE CLERGY AND DISSENTING MINISTERS.

"IT is the duty of ſuch men to confine themſelves to the purpoſes for which their employments had been inſtituted; to cultivate peace and good order; to inſtill into the minds of the public a rational love of Chriſtian morality; to exhibit in their practice exemplarity of conduct for piety and virtue; to have no other competition than that recommended by the goſpel, namely, Who ſhall moſt contribute to promote the great ends of religion and morality? From ſuch a contention, the ſtate muſt derive the moſt important advantages: it were a warfare truly worthy the ſacred title of religion."

[*Mr.* PITT's *Speeches, Vol I.*

ENTHUSIASM.

"WE are accuſed of enthuſiaſm! Are we then fanatics? Are we enthuſiaſts, becauſe, we cry, Do not rob—abſtain from murder? If by enthuſiaſm, be meant zeal and warmth, I freely acknowledge it; I glory in it. Enthuſiaſm, when it ariſes out of a juſt cauſe, is that which makes men act in it with energy. It is that, without which nothing great was ever done ſince the creation of the world. Enthuſiaſm of this ſort, I hope, therefore, I ſhall always poſſeſs: it is what, in this caſe, we pride ourſelves in! We glory in it!"

[*Mr.* FOX's *Speech for the Abolition of the Slave Trade*, 1792.

WHEN Dr. Beattie was introduced to the King, at Kew, both their Majeſties and the Doctor ſpoke highly of Lord Dartmouth; and the King added, "They ſay that Lord Dartmouth is an enthuſiaſt; but, ſurely, he ſays nothing on the ſubject of religion, but what every Chriſtian may and ought to ſay."

[FORBES's *Life of Beattie, Vol. I. p.* 271.

ON

ON THE FUTURE AND UNIVERSAL PROPAGATION OF CHRISTIAN KNOWLEDGE.

By Dr. Robertson.

"AT the time when the diſciples of Chriſt ſet out, in obedience to their Lord's commands, to teach all nations, no undertaking could appear, in the judgment of men, more wild and impracticable; but beſides the bleſſing of God, that accompanied them wherever they went, we have diſcovered ſeveral circumſtances in the ſituation of the world, which contributed powerfully towards the ſucceſs and facility of their enterprize. That the ſame effectual bleſſing of God ſtill continueth to ſecond every ſincere and vigorous attempt to ſpread the knowledge of his name, we have good reaſon to believe. What powerful unknown cauſes may co-operate with this bleſſing of the Almighty, we are not permitted yet to diſcover; it cannot, however, be more improbable, that the influences of Chriſtianity ſhall reach farther, than it once was, that they ſhould reach ſo far; and after we have ſeen the light of the goſpel penetrate into ſo many dark places of the earth, why doth it ſeem incredible that its ſplendour ſhould at laſt fill the world, and ſcatter the remainder of darkneſs which covereth the nations?

"It is obvious to obſerve one circumſtance, which cannot fail of introducing the goſpel into diſtant nations with great advantage. That part of the world wherein Chriſtianity is eſtabliſhed, infinitely ſurpaſſes the reſt in all ſciences and improvements, which raiſe one nation above another. Of this ſuperiority the Europeans have availed themſelves to the utmoſt, in every project for extending their empire or commerce. Now the ſame attainments in ſcience or policy might be employed to good purpoſe on the ſide of religion; and though hitherto ſubſervient to the deſigns of intereſt or ambition, may we not flatter ourſelves, that, at laſt, they ſhall become noble inſtruments in the hand of God for preparing the world to receive the goſpel? This glorious proſpect may be diſtant, but it is not imaginary. Even in a degenerate age, zealous and active ſpirits have ariſen, and ſocieties have been formed upon the generous plan of propagating the knowledge of Chriſt to nations "far off, which never heard his fame, nor have ſeen his glory." What they have already done encourages the moſt ſanguine hopes of farther ſucceſs; and if it ſhall pleaſe God to increaſe the number, and to ſtrengthen the hands of ſuch well diſpoſed perſons, then might we expect that "the deſert would bloſſom as the roſe, and the wilderneſs become a fruitful field:" then might the ſpirit of Chriſtianity, which languiſhes ſo viſibly in thoſe places where it hath long been planted, revive with new vigour in unknown lands, and ſhine with its firſt ſplendour among the people who now ſit in darkneſs, and in the region and ſhadow of death."

A Catalogue

A Catalogue of ſeaſonable good Works, preſented to them that are ſanctified to God, and dare truſt him with their riches, expecting the everlaſting riches which he hath promiſed; and are zealous of good works, and take it for a precious mercy, that they may be exerciſed therein. By RICHARD BAXTER.

1. INQUIRE what perſons, burdened with children, or ſickneſs, or any ſuch, labour under neceſſities, and relieve them as you are able; and ſtill make advantage of it for the benefit of their ſouls, inſtructing, admoniſhing, and exhorting them as they have need.

2. Buy ſome plain and rouſing books, that tend to converſion, and are fitteſt for their condition; and give them to the families that moſt need them. Many have this way received much good.

3. Take the children of the poor, and apprentice them to honeſt trades; and be ſure to chooſe them godly maſters, who will take care of their ſouls, as well as their bodies.

4. In very large congregations, which have but one miniſter, and not able to maintain another, it is a very good work to afford ſome maintenance for an aſſiſtant.

5. To ſettle ſchools in the more ignorant parts of the country, where they are not accuſtomed to teach their children to read, is a very good work.

6. It is one of the beſt works I know within the reach of a man's purſe, to aid young men to proſecute their ſtudies for the Chriſtian miniſtry. Any rich man, that is willing to do good, may entruſt ſome able, godly miniſters with the fitteſt youths, and allow them neceſſary maintenance. How many ſouls may be ſaved by the miniſtry of one of theſe? and how can money be better uſed?

7. Were I to ſpeak to princes, or men ſo rich and potent as to be able to do ſo good a work, I would provoke them to do as much as the Jeſuits have done, in ſeeking the converſion of ſome of the vaſt Pagan nations, viz. to erect a college for thoſe whom the Spirit of God ſhall animate for ſo great a work; and to procure one or two of the natives, out of the countries whoſe converſion you deſign, to teach the ſtudents in this college their language; and when they have learned the tongues, to devote themſelves to the work, whenever, by the countenance of ambaſſadors, attendants, or any other means, they may procure acceſs and liberty of ſpeech. Doubtleſs, God would ſtir up ſome among us to venture on ſuch a work. If we are not better principled, diſpoſed, and reſolved to do or ſuffer in ſo good a cauſe than the Jeſuits are, we are much to blame; and though the Mahometans are more cruel than the heathen againſt any that openly ſpeak

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againſt their ſuperſtition and deceit, yet God would perſuade ſome, it is likely, to think it worth the loſs of their lives to make ſome prudent attempt, in ſome of thoſe vaſt Tartarean countries, where Chriſtianity hath had leaſt acceſs. As difficult works as theſe are, the Chriſtian princes and people are exceedingly to blame that they have done no more in attempting them, and have not turned their private quarrels into a common agreement, for the good of the poor heathen." [*Baxter's Works.*

SOME years ſince, a lady was on a viſit to Mr. D—, of Trenton, in North America. One day, whilſt at dinner, ſhe obſerved to him, that the negro ſervant, who waited, appeared almoſt too old and infirm for ſervice. He replied, Notwithſtanding his preſent appearance, it was not more than two years ſince he had purchaſed him from on board a ſhip; and, at that time, he did not appear to be more than thirty years of age, ſtrong, healthy, and active: ſo much ſo, that he intended he ſhould have worked in the field; but was under the neceſſity of changing his intention from his great falling-off in ſtrength, without any apparent reaſon, not having a day's illneſs to his knowledge; but that he had obſerved he had been exceedingly dejected, till within a few months, in which he had been remarkably cheerful and happy. He told her alſo that he had been of great uſe to him in breaking him of the habit of ſwearing. His method was to ſtand oppoſite to his maſter, whilſt waiting at table; and every time he took his Maker's name in vain, the negro made a moſt profound bow, with great ſolemnity. His maſter aſking him, why he did ſo? he told him, he never heard that Great Name mentioned without his whole ſoul being filled with the greateſt awe. One day the lady was paſſing through the kitchen, and ſeeing none but him, ſhe ſaid, "What, old man, is there none but you here?" "Yes, Miſſa," ſaid he, "there are a great many here beſides me; but you cannot ſee them—they are angels!" He was ſo remarkably humble, that he would eat nothing but what he met with in the plates, after the reſt of the family had dined; and he removed his bed into the dog-kennel, ſaying, it was good enough for him to ſleep in. Since the time he grew more cheerful, he was always ſinging; (both the tunes and ſongs were of his own making) and his chorus was always the ſame, which was this, "I ſhall be white, and I ſhall be happy!" [*Philadelphian Magazine.*

RELIGIOUS

Religious Intelligence.

FOREIGN.

JEWS.

From a Paris Newspaper.

THE deputies from the Dutch Jews, and those from Frankfort on the Main, have been admitted into the Sanhedrim at Paris; and have declared, that they will adhere to the doctrinal decisions of the great Sanhedrim of France and Italy. The President congratulated them on the occasion; and paid some high compliments to the *great man* whom Providence had chosen to be the instrument of its benefits and its miracles. He expressed very sanguine hopes relative to the salutary influence which the labours of this Assembly would have on the future destiny of the Jews.

"We are presented with an account of the persecutions which the Jews had undergone in Christian countries; and we learn, that, even so late as the year 1738, an individual traveller of this persecuted nation could not sleep a single night at Strasburgh without paying eight *sous* for a permission; and at the same time depositing three livres, by way of security, for the toll next day. In 1639, a Jew could not enter that city without a previous examination; and, even after that, he was to be accompanied by one of the jailors, who was immediately, on the conclusion of his business, to conduct him back again to the barriers."

FRANCE.

ON the 25th of February last, a very solemn service was celebrated in the cathedral church of Montpelier, for "the repose of the soul of the father of his majesty, Napoleon, the emperor of the French, who died 22 years ago in that city."

ITALY.

KING Joseph has suppressed the religious orders throughout his dominions. The crown takes their property, and allows a small pension in lieu of their former income; about 25l. to persons in holy orders.

HOLLAND.

THE Teylerian Society at Haarlem has proposed the following questions, as the subject of a Prize Essay, to be adjudged on the 8th of April, 1807:—1. In what does the Difference between Natural and Revealed Religion consist?—2. Whether various publications have not appeared at different times, which tend to obscure this difference, and to cause the advantages possessed by Christianity over the Religion of Nature to be forgotten?—3. Whether, in proportion as these writings are disseminated, and the Two Religions assimilated to each other in every point, the most fatal effects may not be expected to result to Christianity, Morality, and the Happiness of Man? The Prize is a gold medal, of 400 florins in value. The Essays must be written either in Dutch, Latin, French, or English.

A Letter to Dr. Haweis, from Mr. Schoonberg, at the Cape of Good Hope, dated Dec. 28, 1806, mentions the following:

"My son Edwards, with his family, is returned to the Briquas country, in the work of our Saviour; and I think it necessary to add, that there are in this place, under the Highland regiments, some very awakened members of the Missionary Society; who did, at first, in my house,

house, and after that (it being too small) perform their usual divine services in the meeting house of Mrs. Moller, different times every week; and now, being encamped near Wynberg, sometimes preach the gospel to their comrades in the open field. This dear company not only shame our nominal Christians, but even those in the direction of the Society in this capital, by their zeal and fervency."

BAPTIST MISSION IN BENGAL.

The Sixteenth Number of Periodical Accounts, relative to this Mission, is just published; and contains a number of pleasing articles of information. The following letter contains the latest intelligence:

Extract from the General Letter to the Society.

March 21, 1806.

"THOUGH our success has not been equal to our wishes, yet our hearts are often gladdened by seeing a goodly company of poor, perishing heathen sit down to commemorate our Saviour's death, who are, we trust, the trophies of his grace. The church received last year an addition of 34 members, 31 of whom are natives. Three of them are at this time suspended from communion; but we have hopes of two of them at least being speedily restored. Since the beginning of the year we have baptized eight persons.

"At present we have several inquirers, one of whom comes from near Benares. The church at Serampore now consists of 82 members, whose walk and conversation, with a few exceptions, afford us much pleasure.

"In the beginning of January, brethren Ward, Fernandez, and Moore, accompanied our dear brethren Maylin and Fernandez, jun. to the ship lying in Saugur Roads, near the mouth of the river. From thence they went to Saugur Island, a celebrated bathing place of the Hindoos; and the day after their arrival they were joined by three native brethren, who left Serampore soon after their departure. An immense multitude of people were assembled at the Island; amongst whom they preached, and distributed pamphlets, and the people were eager to hear and read. They spent a day or two at Cutwa, in their way up the country.

"Brother Chamberlain's active exertions afford us much pleasure. He has frequently an opportunity of preaching to large assemblies, and is often employed in preaching and distributing tracts for hours together. We hope our brother will soon see with joy the fruits of his labours at Cutwa. The following is an extract of his letter to us in February;

'The last has been a week of great exertion and of great affliction. Some thousands of people have passed through Cutwa, in their way to (the idol) Jaggernaut: amongst whom Kangalee and I have been very much employed in preaching and distributing tracts. Many will acknowledge that they are going this long journey for nothing, and yet cannot be dissuaded from it. Last week some great people passed through Cutwa, with an elephant and two horses, a present for the idol. Mr. W. and myself went to see them. They behaved with great politeness, and conversed with freedom. One was an elderly man, who had seen the scriptures, and professed, in some degree, to approve of them.

'I have not been able to go to the villages around us during the past week; but have been engaged twice a day, for several hours together, at the Gunge, which has much exhausted my spirits. Last evening a number of Brahmans and others, loaded Kangalee and me with abuse; and manifested the greatest enmity against the gospel that I have ever seen in the country.' The following is an extract of Mr. C.'s letter to us in March:—

"I informed

'I informed you in my last, that I was going to Keble Eshor. Brother Kangalee and I went; and were absent from home four days. There was a vast concourse of people: they heard the word with great attention. We were two days amongst them, and distributed several thousand tracts. Last Lord's day-week was a great day among the Hindoos. About 20,000 people were at Cutwa, to bathe in Gonga; among whom we were engaged four days without intermission. The Gunge people, who have lately manifested much opposition, stirred up the country people against us, so that few could be persuaded to take papers; and they that had taken them, mostly returned them. Kangalee was much discouraged, and so was I; but I endeavoured to encourage him, telling him, that though they triumphed, yet we were not conquered. The next day we went out, and gave away four bundles of papers; and not a dog moved his tongue against us. The people among whom we were to-day were generally intelligent, and could read and write. Two or three disputed. One, in the face of hundreds of people, ingenuously confessed that he was lost; and that he did not know whither he was going, nor the reasons for what he did. This evening, reviewing the work of the day, I gave thanks to God with a heart full of joy. What a pleasure to be able to preach to a hundred villages at once, and to proclaim the glad tidings of salvation to thousands in a day!'

"Our beloved brother Fernandez has appropriated 10,000 rupees to the mission. He wished the brethren to accept the sum immediately; but this we declined. He however applies the interest to the support of the mission."

HIBERNIAN SOCIETY.

At the Annual Meeting of the Hibernian Society, held at the New London Tavern, on the 12th of March, 1807, which was respectable and numerous, the following Report was made by the Committee:—

Report of the Committee of the Hibernian Society, for the Diffusion of Religious Knowledge in Ireland.

THE Committee beg leave to state, That, soon after their appointment, in addition to other means for promoting the great object of the Society, they commenced an extensive correspondence with intelligent Christians in Ireland, in order more precisely to ascertain the religious state of the country, and consequently the measures which were most proper to be adopted.

The following detail is submitted as the result of that correspondence: a detail which, in the judgment of the Committee, further evinces the importance of those exertions, with a view to which the Hibernian Society was instituted.

The province of Connaught, which comprehends several counties in the west of Ireland; and the province of Munster, which comprehends several counties in the south, appear to be the most destitute of religious knowledge, and the means of acquiring it.

In the counties of Waterford, Cork, Kerry, Limerick, Wexford, and Carlow, there are, compared with the population of the country, but few Sunday Schools; in many of which the attendance is very discouraging. The proportion of Papists to Protestants in these counties is twenty to one; scarcely any of the former, and few, comparatively, of the latter, possess copies of the scriptures.

The province of Leinster stands next in order, which, though much more favourably circumstanced, than the provinces already mentioned, is stated to be, in some places, destitute of the means of acquiring religious instruction. In the county of Kilkenny, which belongs to this province, the Committee are happy to report, that there is a monthly meeting of the clergymen of

of the established church, whose zeal has stirred up very many, and whose exertions have been attended with the best effects.

The province of Ulster, more generally called *the North*, is by far the most enlightened part of Ireland; and the desire of hearing the gospel seems increasing among its inhabitants.

Upon a review of the state of religious knowledge in the country at large, the Committee are assured that, notwithstanding the fervent piety and zeal of some eminent clergymen, the exertions of the Missionaries in the connexion of the late Rev. Mr. Wesley, and the labours of some Presbyterian and independent ministers, the latter of whom are principally confined to northern counties, many parts of Ireland continue to exhibit all the traces of spiritual barbarism, in a degree which the friends of Christianity cannot too deeply deplore, or too zealously endeavour to obliterate.

Great difficulties occur in the establishment of Sunday Schools, the Catholic priests always manifesting, as might have been expected, much opposition. As children in the south have no regular employment, it is thought that week-day schools would be more encouraged by their parents; more especially as even the Catholics do not, generally, object to their children being taught to read the Bible as a school book; and as many of the parents, who cannot themselves read, seem anxious that their children should not labour under the same disadvantage.

The expense of a school, for the instruction of 50 children, on working days, varies from 10l. to 40l. according as a neighbourhood supplies more or fewer parents who are willing to pay a small sum for their own children, or persons who are inclined thus to aid the children of others. Some judicious correspondents recommend, that all the children should pay a trifle; which, they say, would cause the schools to be better attended than if they were entirely free.

It is apprehended that few persons, qualified to teach in these schools, would be obtained in the south; but, it is hoped, that some might be found in the north. It appears, however, that teachers from England would be preferable. In many places, the disposition of persons of property and influence is friendly to the improvement of the inferior class of inhabitants. In some, it is to be lamented, a total indifference prevails.

There is reason to believe that many of the Roman Catholics would thankfully receive, and eagerly read the scriptures, could they obtain them. At the same time, it may be presumed, many of their priests would exert their influence to prevent them.

The Committee are also endeavouring to obtain information relative to the best method of introducing religious knowledge among those to whom, if the scriptures were read, or sermons were preached, except in the Irish language, they would be unimpressive and unwelcome. This is the more important, as it is presumed that the number of such persons cannot be less than two millions. It must be added, that the Catholics, in various parts of the country, have an aversion to the English language, as being emphatically the language of Protestants; and that this aversion is promoted by their priests.

While the Committee have been engaged in procuring information, in order to determine where their exertions were most needed, and could be best directed, they have in the mean time entered upon the more direct prosecution of the business with which they were entrusted. They have employed, for some months, a preacher to labour in the city of Cork and its vicinity; and have, at different times, voted small sums to various zealous ministers who have made excursions under their patronage. They have likewise engaged a well recommended preacher for twelve months, who, at present, is employed in preaching

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and establishing Sunday-schools round Loch Neagh, in the province of Ulster. They have also engaged Mr. D. Cook, minister of the gospel near Auchlachroy, to itinerate for three months, during the summer, in different parts of Ireland. They have likewise the prospect of obtaining the services of two other ministers in the same way: and also two preachers, recommended by the Rev. G. Hamilton, minister of the gospel at Armagh. The two latter they design sending to the southern provinces.

The Committee have also voted 20*l.* to the Rev. Mr. Shaw, towards the support of a seminary for schoolmasters, lately erected by him.

Under the auspices of the society, Bibles and Testaments, to the amount of more than a thousand, gratuitously sent by the public, have been forwarded to Ireland, to be distributed by persons, in whose judgment and zeal the Committee can implicitly confide.

The Committee, in the course of their correspondence, have been repeatedly urged by respectable friends in Ireland to send over a deputation of their number, that they may become better acquainted with the state of things there, to concert measures with friends on the spot, for the future operations of the Society in the different provinces; and likewise to select Committees of Correspondence in various parts of the kingdom.

After maturely considering this matter, they have unanimously resolved to send over a deputation during the ensuing summer.

The deplorable ignorance and awful irreligion which prevail in that part of the United Kingdom, should operate as a powerful stimulous to the liberality and ardent exertions of every denomination of Protestants; for it is to be lamented, that the state of Ireland has not hitherto made that impression on the minds of those who profess Christianity, which its wretched circumstances were calculated to produce.

Are our fellow-men, yea, our own countrymen, perishing for want of the bread of heaven, which falls so thick around our habitations? Shall we supinely say, "Be ye warmed, be ye filled," without reaching forth our hands to the poor and needy? Who are so poor, so needy, as those who are perishing for lack of knowledge!

It is therefore hoped, that Christians will be excited to come forward to the assistance of those whose necessities loudly cry, "Come over and help us:" and we humbly trust, that, in consequence of the efforts of the Hibernian Society, multitudes, who have hitherto been the dupes of ignorance and the slaves of superstition, may be brought into the glorious light, and enjoy the full liberty of the gospel of Jesus Christ."

UTILITY OF RELIGIOUS TRACTS.

To the Editor of the Evan. Mag.

Rev. Sir,

As a member of the committee of the Religious Tract Society, I have been highly gratified by the perusal of a letter from two worthy persons, resident in a populous town in Hampshire; and as the object of the letter is very important, and the communication of it may prove very beneficial, I beg you to insert the following extract:

"A few young men, meeting once a week for the purpose of religious edification, and wishing to do what is in their power for the furtherance of the gospel, have established a monthly collection, in order to do good in that way which shall appear to be most eligible. Knowing that the publications of the Religious Tract Society have been the instruments, in God's hand, of doing much good, we wish to become subscribers thereto, in the name of Mr. W. D. our acting treasurer; and you will oblige us by sending, *per* coach,

coach, a number of tracts, to the amount of the money which we now transmit," &c.

I beg leave to add, that the committee of the Religious Tract Society have entered, with great pleasure, into the views and designs of this association. These worthy persons have been admitted, collectively, to become subscribers to the Religious Tract Society, and to partake of every privilege arising therefrom; and the committee has presented them with a complete collection of the Society's Tracts.

I have, however, a further purpose in view, besides the mere communication of this intelligence. I would most earnestly recommend to the members of Christian churches, and other pious persons connected with them, to form similar associations for like benevolent purposes.

[*Evan. Mag.*

Obituary.

Biographical Sketch of Richard Devens, *Esq.*

Who died Sept. 20, 1807, aged 86 years.

Good men, though dead, speak to the living by their example, when it is exhibited for their instruction and imitation. With this view we write the following sketch:

Richard Devens, Esq. was born in Charlestown, Sept. 1721. Of his ancestors, and the early part of his life, we have little information, except what we derive from his last will and testament. In this instrument he informs us, that he had to struggle with "great and unspeakable troubles," and that he was left in a peculiar sense a child of Providence, and dependent on his care. By the blessing of God, however, on his industry, he soon rose from his depressed circumstances, first to a state of comfort, and afterward to a state of affluence; and his prosperity continued till his death.

From a native strength of mind, quick discernment, careful observation, uprightness of character, and commendable industry, Mr. Devens, without the advantages of education, became qualified to fill, with usefulness and reputation, many offices of honour and trust in the town and commonwealth. Previous to the American revolution, and at different periods afterward, he sustained the offices of Selectman, Overseer of the Poor, Justice of the Peace, Treasurer and Representative of the Town, and President and Director of Bridge and other Corporations and Societies. He was a member of the general court at that critical and anxious period of public affairs in 1774, in those "times which tried men's souls," when they resolved themselves into a provincial congress; was an active member of that confidential body of men, the Committee of Safety; and afterward was appointed Commissary General of the state of Massachusetts, in the year 1775, and was annually rechosen to that responsible office so long as it was continued.

As a husband, parent and friend, he was affectionate and kind; as a counsellor in difficulties, wise and faithful; as a patriot, ardent, intrepid and active, especially in the early part of our revolution; as a public officer, upright and useful; as a Christian and a father to the poor, eminent and distinguished. As a Christian, Mr. Devens was a pillar in the church of which he was a member;

member; a cheerful and liberal supporter of the gospel ministry; a constant and devout attendant on public worship, and the ordinances of religion. In faith he was a disciple of the old school. He embraced, as the truth of God, *the doctrines of grace*, as they are summed up in the Assembly's Catechism; for these doctrines he was ever a firm advocate. He walked in the "old paths," which he deemed "the good way." The doctrines, which he so firmly believed, and the efficacy of which we trust he felt in the renewal and sanctification of his own heart, formed the basis of all his hopes of future happiness, and prompted him in the discharge of his Christian duties of piety and benevolence. His good works were the fruit and evidence of his faith; not the ground of his justification before God. No man ever appeared to have a deeper sense of the depravity of his own heart, of the defects in his Christian life, and of the worthlessness of his own righteousness, than he entertained. His own striking words, which are copied from that solemn instrument, his last will and testament, follow: "I recommend my soul to Him who gave it; having no one recommending qualification of my own, all my righteousness being but "filthy rags," through a total moral depravity of heart, the whole of my conduct being stained with spiritual pollution. I rest my hope of justification and resurrection to eternal life wholly on the mercy of God, through the merit and intercession of a glorious Saviour, Jesus Christ." This precious Saviour, we trust, he embraced in the arms of faith, with lively joy; and being spared, as was the pious Simeon, to a very advanced age, he could no doubt on good grounds say with him, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The other distinguishing feature in his character, his beneficence to the poor, which appears to have been the fruit of his Christian faith, is particularly worthy of our notice and imitation. In respect to his feelings and conduct towards the poor generally, and to the widows and fatherless particularly, he appears to have taken for his pattern, that eminent servant of the Lord, Job, in the days of his prosperity. Like him, he "delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet to the lame. He was a father to the poor, and the cause which he knew not he searched out." In consequence, "when the ear heard him, then it blessed him, and when the eye saw him, it gave witness to him." His known charities to the poor and unfortunate, and his contributions to various religious and other useful purposes, were remarkably liberal; and as he was anxious that his left hand should not know what his right hand did, we have reason to conclude that his private charities, which will never be known till proclaimed at the day of judgment, were not inconsiderable.

There was one species of charity, the most valuable and fruitful of benefit to the souls of men, of almost any other, and which he pursued to a great extent; and that is the purchase and dispersion of Bibles, and religious books and tracts, among the poor in various parts of New England, particularly in the frontier settlements. The number of books thus distributed at his expense can never probably be estimated. It is presumed, from what is known, that the number would much exceed 100,000. God gave him the means to do good, and with the means a heart to employ them in his service, for the benefit of his fellow men. His active benevolence continued to the day of his death. Rarely has a man died, at his advanced age, whose loss is so extensively and sensibly felt. But he ceases not to be useful now that he is in his grave. A liberal

portion

portion of the means he employed in doing good while he lived, are left in his will to operate in the same way now that he is gone. Eight bank shares of the United States Bank are bequeathed to the use of the poor of his native town, and an handsome sum to four religious societies, for the purpose of aiding in propagating the gospel.*

Such a noble example of industry in business, of fidelity in office, of Christian piety and beneficence, it is hoped, will animate others whom God hath blessed with talents and wealth, to "go and do likewise."

"Blessed are the dead, who die in the Lord; from henceforth they rest from their labours, and their works do follow them."

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* *To the fund of the Baptist Education Society, for the purpose of educating pious, indigent youth for the gospel ministry, ten shares in the Fire and Marine Insurance Corporation in Boston. To the Connecticut Missionary Society, ten shares. To the Massachusetts Missionary Society, ten shares. To the Hampshire Missionary Society, ten shares of the same stock.*

DIED, at Little Compton, Sept. 16, 1807, John Haskins Shepard, son of the Rev. Mase Shepard, aged 18. It is presumed his acquaintance will not think we say too much, when we say, he was truly a very amiable and promising youth. His affectionate parents, under this sore bereavement of Divine Providence, are not without that consolation, which is so dear to pious parents, viz. that his peace was made with God. Through a long and painful sickness he manifested distinguished patience and resignation to the divine will. In his *last moments* he had the composure to bid his parents a *long farewel*, and breathed out his soul in commending his departing spirit to the Lord Jesus. An appropriate and pertinent discourse was delivered on the occasion, by the Rev. Isaac Tompkins of Haverhill, from John xviii. 11, *The cup which my Father hath given me, shall I not drink it?*

DONATION TO THE CENT SOCIETY.

Received of the Rev. Samuel Niles for the Cent Society, 13 dollars and 40 cents, from the Pembroke Society, omitted in the former publication through mistake.

Poetry.

EXTRACT FROM COWPER'S POEM ON TRUTH,

Representing the Condition of the Believer at the Day of Judgment.

ALL joy to the believer! He can speak—
Trembling, yet happy; confident, yet meek:—
Since the dear hour that brought me to thy foot,
And cut up all my follies by the root,
I never trusted in an arm but thine,
Nor hop'd, but in a righteousness divine:
My prayers and alms, imperfect and defil'd,
Were but the feeble efforts of a child;
Howe'er performed, it was their brightest part,
That they proceeded from a grateful heart:
Cleans'd in thine own all-purifying blood,
Forgive their evil, and accept their good.
I cast them at thy feet—my only plea
Is what it was—dependence upon thee;
While struggling in the vale of tears below,
That never fail'd, nor shall it fail me now.
Angelic gratulations rend the skies:
Pride falls unpitied, never more to rise;
Humility is crown'd, and faith receives the prize.